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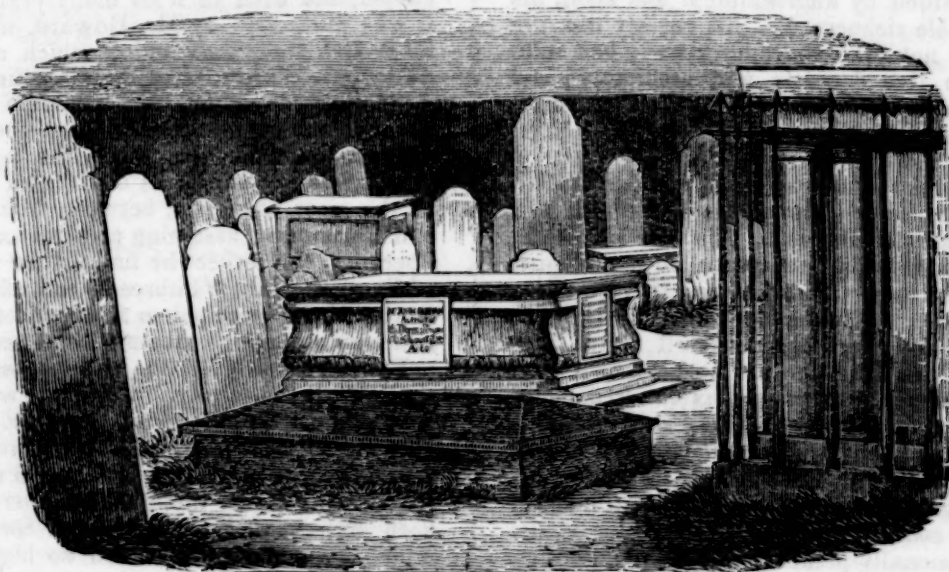
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VOL. I.

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No. 19.



THE GRAVE OF JOHN BUNYAN.

After the particulars given in our last magazine, of the life and writings of Bunyan, (see No. 18, page 273,) it remains for us briefly to describe his personal appearance, to notice the place of his interment, such of his descendants as have been traced, and the objects and places still associated with his memory.

Dr. Cheever, in his lectures on Bunyan, delivered and published the past year, has gone at large into his subject; and the editions of the works of that most popular English writer have been greatly multiplied in this country, especially by the American Tract Societies. For the following columns we are again indebted to the volume of Mr. Wickens, heretofore mentioned.

Bunyan's person and character are thus described by his earliest biographer, who was personally acquainted with him: "He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable: not given to loquacity or much discourse in company, unless some urgent occasion required it: observing never to boast

of himself or his parts, but rather to seem low in his own eyes, and submit himself to the judgment of others. . . . He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish—but in his latter days, time had sprinkled it with gray; his nose well set, but not declining or bending, and his mouth moderately large; his forehead somewhat high; and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person whose death has been much regretted; who had tried the smiles and frowns of time; not puffed up in prosperity, nor shaken in adversity—always holding the golden mean."

"In endeavoring to transmit to posterity," says St. John, "an idea of the personal appearance of this extraordinary man, his earliest biographers are somewhat at variance with the painter of his portrait. The former represent his countenance to have been indicative of a stern and rough temper, though his nature in reality was mild and gentle.

They misunderstood his physiognomy, which Sadler, the artist to whom he sat in 1695, three years before his death, read far more ably. He has, in fact, produced a portrait in which breathes forth the true character of the man: the capacious forehead, the full mild eye, the high nose, the large and well-formed mouth, the chin indicating firmness, and the placid expression of benevolence diffused over the whole countenance, are all in harmony with the mind of Bunyan as it appears in his works."

Respecting his temporal circumstances, we are told, that "though by the many losses he sustained by imprisonment and spoil, his chargeable sickness, &c., his earthly treasure swelled not to excess; he always had sufficient to live decently and creditably; and with that he had the greatest of all treasures, which is content; for, as the wise man says, that is 'a continual feast.'"

A few short paragraphs will suffice to tell all that is known respecting the family and descendants of Bunyan. His wife Elizabeth, who pleaded his cause with so much spirit before the judges, did not long survive him; but in 1692 "followed her faithful Pilgrim to the celestial city, there to dwell in the presence of the King and her husband for ever."

He appears to have had six children. Mary, his "poor blind child," for whom he expressed such tender solicitude while in prison, died a few years before him. Thomas, his eldest son, who joined the church at Bedford in 1673, continued a member forty-five years. He occasionally preached in the neighboring villages, and was sometimes appointed to visit disorderly members; he must, therefore, have been in good repute, both for discretion and piety. Of the other children, John, Joseph, Sarah, and Elizabeth, we believe nothing is known but their names. Katharine Bunyan, admitted a member of the church in 1692, and John Bunyan, received into communion the following year, are supposed to have been his grandchildren.

In connection with his son Joseph, there is an anecdote which strikingly exhibits the disinterestedness and simplicity of Bunyan's character. "I once told him," says one, "of a gentleman in London, a wealthy citizen, that would take his son Joseph apprentice without money, which might be a great means to advance him; but he replied to me, 'God did not send me to advance my family, but to preach the gospel.'"

In the wall of the burying ground attached to the Bedford meeting-house is a tablet to the memory of Hannah Bunyan, a great grandchild of Bunyan's, who died in 1770, and with her all knowledge of his posterity terminates. It bears the following inscription: "In memory of Hannah Bunyan, who departed this life February 15th, 1770, aged 76 years; she was great-granddaughter to the Rev. and justly celebrated Mr. John Bunyan, who died at London, August 31st, 1688, aged 60 years, and was buried in Bunhill-fields,

where there is a stone erected to his memory. He was Minister of the Gospel here 32 years, and during that time suffered 12 years' imprisonment."

There would seem, from this, to be some uncertainty as to the day on which Bunyan died: the inscription on his own stone gives August 12th as the date of his death.

Bunyan's meeting-house at Bedford was pulled down, and a new one erected on its site in 1707. Howard, the philanthropist, and Mr. Whitbread, father of the distinguished member of parliament, both had pews in it. The *old pulpit* was transferred to the new chapel, and used in it for many years, when it was purchased by Mr. Howard, who gave for it £30, and a new pulpit which cost him £40. Mr. Whitbread, at the same time, gave £126 towards other improvements on the chapel; and, at his death, left to the church £500 in three per cent. stock, the interest of which was to be annually distributed in bread to the poor members, between Michaelmas and Christmas; assigning as a reason for his liberality, the respect he had for the memory of Bunyan. Mr. Whitbread's son afterwards increased the principal to £980, and the interest now amounts to about \$140 a year.

Bunyan's *pulpit Bible* is in the possession of the Whitbread family. "When it was to be sold among the library of the Rev. Samuel Palmer, of Hackney, Mr. Whitbread, the member, gave a commission to bid as much for it as the bidder thought his father, had he been living, would have given for a relic which he would have valued so highly. It was accordingly bought for twenty guineas, [\$100.]"—*Southey*.

Bunyan's copy of the *Book of Martyrs*, in three folio volumes, has recently, after a long absence, found its way back again to Bedford. For many years it has been eagerly sought after, by collectors of curious and valuable books. It was in one family for nearly a century. In 1780 it was purchased by a Mr. Wontner, of London, from whom it descended to his daughter. After passing through two or three or more hands, it was purchased by Mr. White, a bookseller of Bedford, and a great admirer of Bunyan, who gave for it £40, (\$192,) solely for the purpose of depositing it in the town where, in former days, it had been so highly appreciated by its venerated owner.

One of the treasured relics of the Pilgrim, still preserved by the church, is his *vestry chair*.

Among the spots consecrated by Bunyan's memory is a deep dell, or valley, in a wood near Hitchin, (a village in Hertfordshire,) in which a thousand people could assemble. Here, standing by the stump of a tree, which served him for a pulpit, he frequently preached (sometimes at midnight) to large congregations, who stood around him on an eminence, in the form of a crescent. (It is said that during the service a person kept watch at the entrance to this spot, to give notice of

the approach of officers or informers, so that the people might have time to escape.) A chimney corner at a house in the same wood is still looked upon with veneration, as having been the place of his refreshment.

About five miles from Hitchin was a famous Puritan preaching place, called Bendish, where Bunyan was also in the habit of preaching. It had been a malt house, was very low, and had a thatched roof, and ran in two directions, a large square pulpit standing in the angle. Adjoining the pulpit was a high pew, on which ministers sat out of sight of informers, and from which, in case of alarm, they could escape into an adjacent lane. The building being much decayed, the meeting was transferred, in 1787, to a place called Coleman Green; and the pulpit, with a commendable feeling, was carefully removed thither. This and the pulpit in London are believed to be the only ones now in existence, in which Bunyan is known to have preached.

FOREIGN TRAVELS.

Greece in 1844; or, A Greek's Return to his Native Land—a narrative, edited by THEODORE DWIGHT, JR.

CHAPTER X.

Visit to Eubœa continued.—Departure from Chalcis.—Aspect of the country.—A deserted inn.—Arrival at Cumæ.—Description of the place.—The Sibyls.—Return.

We had now two more days' journeys to make before we could reach our destination; and set off at an early hour, over an uneven country, with a range of mountains before us, which gave us the certain prospect of a fatiguing day.

The road led over a rough and thinly peopled region. It was merely a track, made by the feet of men and horses, and in many places lay over ground and rocks so steep and irregular, that we had to dismount and climb up on foot. We now and then saw a few houses and met with a few persons. Most of those we spoke with were civil, honest-looking people, with little knowledge, but as intelligent as we had reason to expect, considering their poverty, the seclusion of their abodes, and the long subjection of the country to the government of the Turks, lately brought to end. They generally made earnest inquiries concerning the prospects of the people since the recent revolution, with which they were all acquainted. Naturally enough, they were solicitous to learn whether they were likely to be as heavily taxed as before; and it gave us pleasure to inform them that, in this particular, their wishes would probably be gratified.

It may seem strange, but through the whole day I did not see the remains of any ancient edifices. Not a ruin, not even a fragment of a building that I could refer to the times of old, any where met my eye. The few remains I saw were broken walls, whose

appearance I thought plainly indicated the hands of Venitians.

Late in the day we crossed a mountain of considerable elevation, the highest peak of which rose far above us and the summit was covered with snow. Descending for some time, with another snow-capped eminence in front, we reached the bottom of a deep but narrow ravine between them, and stopped at a lonely stone house, which had been erected for the accommodation of travellers. It was untenanted, as it is most of the time, and had nothing to afford us but shelter. We learned, however, that the mother of the proprietor sometimes attends as mistress of the inn. We entered and took possession, making ourselves as comfortable as we could, and rejoicing that we had found even a sheltered spot to spend the night.

In the morning we pursued our way, descending first to a warmer and more fertile region, which is naturally preferred by the people, although no less rough than before; and there we began again to meet with inhabitants.

We passed through several small villages, comprising about fifty or an hundred houses. These are built of stone, square, with flat roofs, and rarely of more than a single story. The people are all farmers, and keep sheep and goats. The people were generally seen with their distaffs in their hands, spinning in the same simple manner as in ancient times; and, wherever we came, I was regarded with much surprise, because I wore the Frank, or European dress. This was sufficient to convince me, that few but Greeks ever pass that way. They often presumed, from my appearance, that I was a foreigner, and began to speak of me, thinking I would not understand them; but I found every word they uttered perfectly intelligible, and no very remarkable peculiarities of dialect. This is the fact with respect to all parts of our nation with which I have any acquaintance. The people of different islands and countries are often distinguishable by some tone, manner of speaking or unusual words, by a person extensively acquainted with the Greeks; but I never heard of any two, even from the most remote parts, who could not readily converse.

The house of my brother at Cumæ was situated in the village, which is built near the summit of a commanding hill, about a quarter of an hour's walk from the shore. The view I much admired and daily enjoyed. It overlooks the beautiful harbor, which forms a semicircle, but has no great depth, and is not protected from all winds. It is lined with a beach, on which the little trading vessels, so busy in the milder seasons of the year, are drawn up and left high and dry during the winter, after the ancient manner, so often referred to by Homer and Virgil. The sea spreads out broad in front, and fine ranges of mountains rise at a distance, on the opposite shore of the continent. A few buildings have been erected near the water, forming a

small village; and the largest of them are the "Telónion" or custom-house, the "Limenarchéion" or post-office, and the "Hygieionoméion" or health-office. The reader will learn from these names that there is no want of derivatives, and legitimate ones too, from ancient roots, easily found to suit new objects.

In the first is found the word "o telonés," a publican, so familiar to the Greek tyro; in the second, "limen," a border, and "arché," government; and in the third, "hygéia," health, and "nómos," law.

The principal article of export from Cumæ is wine, which is made in great abundance. The vines are raised on the slopes of some of the hills, as well as in the valleys, and are all kept closely cut down, within two, or, at most, three feet of the ground. Some of them are of great age, as the thickness of their stocks showed. Instead of letting the branches spread, as in some countries, the vine-dressers trim very closely, and cut off every year the whole growth of the old wood, except a single eye, called "ophthalmós," on each branch. Red and white grapes are both cultivated; and the making of wine is conducted on the same plan as in Samos.

There is something in the stories of the Sibyls, which makes them peculiarly interesting to the reader. Probably all will be ready to acknowledge, that they have found their attention more fixed by them than by the common tales of ancient mythology. Probably one reason, if not *the* reason, is, that they are represented as dwelling in retirement alone, in the possession of books, or important records of other kinds, secluded from all connection with vice, and devoted to the good of mankind so far as they had any intercourse with the world. Far from urging men to strife or immorality, to wicked passions or evil deeds, they kept aloof from their fields of contention, and the cities which were seats of crime and degradation. Vastly purer than Juno and Venus, they are not represented as victims of human frailties, much less as influenced by the infernal passions which are attributed to most even of the superior gods.

These considerations, it is probable, incline us to desire a development of the mysteries which hang over the Sibyls. There seems to be more reason to believe that they may have been, by obscure traditions, transformed from personages connected with a purer system of faith than that which sprung up among genuine pagans. But here our inquiries are quite disappointed. We find different accounts of them, given by different writers. Some say there were three, some nine, while ten is the number spoken of by Varro.

The first mentioned is the Persian Sibyl, spoken of by Nicanor, the historian of Alexander; the second, the Lybian; then the Delphian, the Cumæan, the Samian, &c. &c.; lastly that of Tibur, now Tivoli, in Italy. The most celebrated of all was that of Cumæ, who was fabled to have obtained from

Apollo the promise of being permitted to live as many years as there were grains of sand in a handful, forgetting to ask also for health and beauty, which soon failed her. Virgil represents her as afterwards dwelling in the celebrated grotto near Baia, still visited by travellers; and, for aught that appears, she may have been one of the sisterhood who is said to have sold Tarquin the three prophetic books containing the celebrated Sibylline verses. What these were we cannot ascertain, as those now preserved in Greek under that title are probably forgeries. From all that can be gathered, however, there is no intimation, I believe, of any taint of immorality upon the writings or the conduct of those extraordinary personages.

I had resolved to take another route, on my return to Athens, as that by Lidorike was much the shorter, so that I might expect to save half the time—that is, two days out of four. I therefore made a bargain with a man to take me to that village, which is situated on the shore of the strait, where I could cross, and with one day's ride reach the capital.

We set off accordingly, one morning, with a party of four—myself, two other travellers, and the guide, who, according to custom, provided and took care of the horses. Much of our route lay near the shore, and afforded us many fine views, both on the land and on the water, but with only an occasional sight of a village, scattered habitations and farms. The country, like all other parts of Eubœa, was rough, and in many places mountainous. We stopped for the night at a village, and the next day reached Lidorike about four in the afternoon, expecting to cross the water without delay, and to be in Athens that night. But, to our regret, we found there was not a boat to be had, all the fishermen having gone out to fish. We were therefore obliged to make up our minds to remain there till morning; and I presented a letter, with which my brother had provided me, to a friend of his, the custom-house officer of the little port. Small as it is, and with no fleet to be seen except that of the fishing boats, which came into the harbor at night, Lidorike is a seaport, and is sometimes visited by vessels of some size. I was received with cordiality by my brother's friend, and invited to take up my lodgings in his house, which I accepted; and in the morning I was early seated at the helm of a boat, with two men rowing, and the tiller in my hands, steering for the village of Platanos, on the opposite shore. The morning was fine, and the wind fair; so that we made a short and pleasant passage; and I was soon mounted on a horse, pursuing my way to Athens.

Among other recent inventions patented, there is one by Mr. Townshend, of N. H., of a machine for marking figured goods, which, for \$20, may be attached to any ordinary loom. It is an invention of great importance.

In our last number we gave two prints representing the form and apparatus of the balloon invented by Signor Muzzi, an Italian gentleman of science, who is now in this city. We give below some further explanations and remarks of his own, in addition to those inserted in our 18th number.

We take this opportunity to refer to the 5th number of the American Penny Magazine, (page 93th,) in which we mentioned the success of the first exhibition made in this country, and the favorable opinions expressed in relation to it, by some of the most distinguished scientific men of Italy and New York.

REMARKS OF SIGNOR MUZZI,

ON HIS NEW SYSTEM OF AERIAL NAVIGATION.

I have observed that an inclined plane, with a weight appended to its centre, suspended at a certain height by a small cord to a pulley, when let fall, will not proceed perpendicularly, but in an oblique line determined by its inclination. The cause of this phenomenon is the atmospheric pressure exercised, or produced, through the attached weight on the inclined plane. I have likewise observed that if the plane is required to ascend with rapidity, it will not ascend in a vertical line, but in one almost horizontal, owing to the same cause.

Pondering on this well known physical principle, I was induced to construct a balloon of lenticular form, and to affix to its sides two inclined planes, at 35° , besides a third of a triangular form, at the stern of the machine, which serves as a rudder.

The inclined planes attached to the machine, cause it, in ascending or descending, to proceed in an oblique line, determined by the same planes which compel it to sail in a zig-zag course.

The machine, as I have previously stated, is a balloon of lenticular form, the ascension of which is based on the specific lightness of the gas, or rarified internal air. The machine sails above and below the atmospheric pressure, which pressure is exercised up and down the inclined planes at 35° , invariably fixed to the sides of the balloon. This pressure decomposes itself in two forces, one perpendicular to the planes, which is destroyed, the other is that which propels the whole apparatus to the sides of the angle formed by the steering planes.

In this manner the balloon should always ascend, but when arrived at a certain height, the introduction of common air, or the letting off of gas through a valve which will be in the large machine, and changing the position of the rudder, causes the machine to describe half a circle imparting to it a retrograde movement following the angle of the same planes; therefore the course run over by the machine in these two movements would be

the inclined parts of a triangle each at 35° on the base of the same triangle. The ascensional and descensional force of the machine must always be greater than that of the currents it has to pass through.

The model I direct at will in a room, cannot be used in the open air, as it does not possess more than the ascensional power of an ounce and a half, and will not consequently pass through currents of greater power.

By means of a small metal machine of one pound raising power, when plunged to the bottom of a tub full of water in which artificial currents will be excited, the power may be shown of such a machine to pass through currents either transversely, or in any other direction.

But if all is not done nothing is accomplished. A machine constructed in the required proportions to elevate aeronauts in the air, and the corresponding apparatus can alone verify all the conditions of an experiment, answer every question, solve all doubts, and establish on a solid, indisputable basis, the certainty of the invention.

The aeronautic art has need of the concurrence of all; and it is to be hoped that philosophers, wealthy men, and mechanics will give their serious attention to the examination, improvement, and protection of an art which promises such happy results to the human family.

I have no colors sufficiently bright to paint the numerous advantages which the human family may derive from the art of aeronautics; my pen is too feeble, my voice is too faint to reach the throne of constituted power, or awaken the interest of a whole nation. How thankful to the supreme Being mankind would be, seeing the undaunted genius of man travel the air in all security, and not to conquer, to slaughter, to disturb private liberty; but to acquire knowledge, to benefit his fellow creature, to be useful to all. Happy times! Then man would be loved, respected, protected every where; white or black, high or low, all would be brothers; no one would commit violence, for fear of retribution; the old and new world would be united, and would love, protect, and respect each other. This is the great aim of a science which cannot, and never will disturb the peace of Society.

How mean those men appear to my view, who can form no other thoughts than those of blood or conquest. Human infatuation! Why are we to see the greatest geniuses aspire to no other glory than that of butchering their fellow men? But ærostatics will always be harmless. Silence is the soul of crime, and it is impossible to construct in secrecy ærostatic machines.

Navigation and the art of printing have undoubtedly contributed in no small degree to the advancement of the human species; but for navigation, millions of men would yet live in a savage state; but for the art of printing, barbarism and ignorance would yet sway the earth; let us now make secure the kingdom

of the winds, and who can reckon the innumerable advantages it can produce?

I conclude that ærostatics is a science which will never be prejudicial to society, and will one day awake in all nations a deep desire to cultivate the arts and sciences truly useful to the human family. If we examine the question under this aspect, who does not perceive the future amalgamation of the different nations, and the many happy results that may be derived therefrom? Who will be willing to consign to oblivion, a science which has conveyed, with the rapidity of the wind, so much utility for man? "It is not worthy a philosopher," says Zambecari, "to despise the invention of ærostatics, before experience has proved their impracticability."

From Chambers' Journal.

Bookselling in Great Britain.

That has been called the Augustan age of literature, when Dryden, Steel, Addison, Swift, Pope, with a lesser host of geniuses, flourished.

At that period the mode of selling books was widely different from that which now prevails. Readers were fewer, and the means of making known the merits of a book far more limited. The only prospect an author had of profitable remuneration for his labors was to issue his book by subscription.

By 1709, several newspapers had been established in London; but these had little or no effect upon "the trade," compared with such periodicals as the *Tatler*, *Spectator*, and *Guardian*. Not many years afterwards, (1731,) Mr. Cave conceived the idea of collecting the principal original papers from the newspapers into a monthly repository, to which the name of magazine should be applied. Hence the "*Gentleman's Magazine*," which began in that year, and still exists, the venerable parent of a host of lighterheaded children. Its success was so great, that rivals soon started up. The "*London*," the "*Monthly Review*," and the "*Critical*," were the most remarkable: these works in time changed the whole system of bookselling. They became channels of information on literary subjects, and by their aid an author's merits were made known to the public without the intervention of a titled patron. They took the patronage of men of letters out of the hands of the great and fashionable, and transferred it to the people. From 1700 to 1756, only about 5280 new works (exclusively of tracts and pamphlets) were issued—or about ninety-three per annum; whilst from the latter year to 1803, this average of new works increased nearly ninety-three per cent.

From the more independent system of publishing, must be dated the footing upon which the English trade now stands. The London booksellers who were rich enough to buy manuscripts and to get them printed on their own responsibility, formed themselves into a class, who sold wholesale and got the title of "publishers;" whilst those who retailed the works remained booksellers. It was during the latter part of the career of such men as Johnson, Goldsmith, Smollett, Fielding, Richardson, &c. that this division took place.

At the end of the last century, a new era dawned on the career of the book-trade.

Henry Fisher, while yet a journeyman in the employment of Mr. Jonas Nuttall, the founder of the "Caxton press" in Liverpool, conceived the happy notion, that if expensive works were supplied to poorer customers in cheap parts, and periodically till complete, a vast number of persons would become eager purchasers, who regarded books as an unattainable luxury. Young Fisher proposed to Nuttall that he should not only print standard works in cheap numbers, but sell them upon an entirely new plan. This consisted in establishing depots in every principal town. To each of these was attached a staff of hawkers, who branched off all over the district, going from door to door, leaving prospectuses, and offering the numbers for sale. By such means books found their way into remote places, and into houses in which they were never before seen. Though only twenty years old, Fisher was intrusted with the establishment and management of the depot at Bristol. Amongst the first books printed for sale in this manner were the family Bible, Bunyan's *Pilgrim's Progress*, Josephus, and several standard devotional works. The Bible was issued in forty parts, at a shilling each. The hawker, when he made his call, displayed the first part as a temptation. If he could not succeed in securing a customer at once, he requested permission to leave it for a week, and generally found at his second visit that a decision had been come to in favor of keeping that number, and of periodically purchasing the succeeding ones. Thus, persons who could easily afford the disbursement of a shilling a-week for the gradual purchase of a book, but would have passed their lives without entertaining the thought of giving two pounds for a Bible in one sum, became in time the possessors of a little but select library.

It was about this time (1825) that Archi-

bald Constable of Edinburgh propounded to Sir Walter Scott and Mr. Lockhart a plan for revolutionizing the entire trade by the aid of steam and cheap printing. "Literary genius," he exclaimed, "may or may not have done its best; but printing and bookselling, as instruments for enlightening mankind, and of course for making money, are as yet in mere infancy. Yes, the trade are in their cradle." He then shadowed forth his outline:—"A three shilling or half-crown volume every month, which must and shall sell, not by thousands, or tens of thousands, but by hundreds of thousands—aye, by millions! Twelve volumes in the year, a half-penny of profit upon every copy of which will make me richer than the possession of all the copyrights of all the quartos that ever were, or will be hot-pressed! twelve volumes so good, that millions must wish to have them; and so cheap, that every butcher's callant may have them, if he pleases to let me tax him sixpence a-week!" Bright, and not extravagant visions; but, alas! it was destined that others should realize them. In the following year Constable was a bankrupt.

When his affairs were wound up, he commenced his Miscellany, but with crippled means and a crushed spirit, which soon after was quelled in death. By his successors, the series was managed with little success, and after a few years it was discontinued. Still, however, the plan did not sink. Murray in his "Family Library," Longman and Co. in their "Cabinet Cyclopaedia" and other such series, Colburn and Bentley in their "National Library," carried it out for several years with more or less success: and at that time it appeared as if no books other than monthly volumes at five or six shillings would sell.

Meanwhile, the Society for the Diffusion of Useful knowledge had commenced a series of sixpenny publications, embracing the principal sciences, and thus were showing the way to still further declensions in the cost of literature. It was remarked, however, that even these comparatively cheap issues were absorbed, not by the working-classes, to whom they were professedly addressed, but by the middle ranks. And thus it has ever been with books of all kinds: direct them to one class, and they hit the next above. It became necessary, in order to reach the great bulk of the people, that cheaper works still should be presented. It was with some such views that the publishers of the present work commenced it

on the 4th of February 1832. Weekly sheets, composed of matter chiefly compiled, and aiming at no literary distinction, had previously been by no means rare; nor were they unsuccessful. But this, we believe, was the first attempt to furnish original literary matter of merit through such a medium. It was followed, almost immediately, by the well-known Penny Magazine, the Saturday Magazine, and other similar series, most of which attained, like the Journal, a circulation of many thousands.

The first step which a publisher most usually takes when he has printed a new book, is to send it round to his brethren to have it "subscribed;" that is, to learn from each house how many copies they will venture to take; and to induce them to speculate, the copies thus subscribed for are delivered at a certain per centage less than the regular trade price. The copies thus supplied to the wholesale metropolitan houses are then distributed throughout the retail trade, both in town and country; for every provincial bookseller selects a London or Edinburgh publishing house as his agent, for the supply of whatever works he may order. Such books are purchased by the agent from the publisher; and when they have accumulated sufficiently to cover the expense of carriage, they are made up into a parcel and sent to the retailer. This generally happened, up to about ten years ago, on the last day of a month, when the magazines are published; for of them alone the general demand is so great, that they form a bulky parcel for each bookseller. In 1837, one of "the trade," many years conversant with the great literary hive of London on "Magazine Day," made the following computations: The periodical works sold on the last day of the month amounted to 500,000 copies. The amount of cash expended in the purchase of these was £25,000. The parcels despatched into the country per month were 2000. These parcels, it must be remembered, not only contained magazines, but all the works ordered during the preceding part of the month.

Since then, however, the vast increase of weekly publications, the opening of railroads, the extension of steam navigation, and other causes, have in a great measure withdrawn the bulk of books from the monthly to weekly parcels, one of which every respectable provincial bookseller now regularly receives. To estimate the contents or number of these would be impossible; but we have no hesitation in saying that they more than double the above computation.



THE FLAMINGO.

This is one of the most striking birds in its appearance, yet by no means one of the most graceful. Its long legs and neck give it an air of lightness and activity in some of its attitudes, but of awkwardness in others. Still, with its brilliant plumage, which is often a deep red, it arrests the attention, when seen; and hence its name, being called *Flaman* in French, from the Latin *flamma*, flame, which the English have altered to Flamingo. The Greeks called it *phœnicoptere*, in allusion to the same characteristic.

These birds have confused ornithologists not a little, by uniting the traits of several orders; for example, they resemble the waders in their long and naked legs, and the swimmers in their webbed feet, while the form of the bill, and their taking their food by bending the head almost to the ground or to the water, and placing the upper bill undermost, distinguishes them from the rest of the winged creation. They feed on insects, shellfish and fish spawn; and hence are usually found frequenting the banks of streams near the sea. They

proceed in lines when they enter the water to catch fish, and generally keep their order when they lie down to rest. They are said to station sentinels to watch, when collected in flocks; but this is doubted, as well as some other stories which have been told of them.

In the background of our print is seen a flamingo sitting upon her nest, which is built to the height of two or three feet from the ground, because the awkward form of the bird renders it difficult for her to sit upon a level surface.

They are frequently seen in the South of France, but do not make their appearance there every season. They are known in some parts of Languedoc by the name of *Bec-de-charrue*, or wheel-beak, from the peculiar form of their bills. There are four species of the genus Flamingo:

1st, The *Phœnicoptere* of the ancients. 2d, the Red. 3d, the Small. 4th, the Fiery. The first of these is that now known in Europe and in Egypt, whose tongue has been eaten as a great delicacy. Most or all these species are inhabitants of America. The last mentioned abounds in the wide plains of Patagonia, and is seen further north, even to the West Indies.



AN ENGLISH SAILOR, TATTOOED BY THE NEW ZEALANDERS.

We have heretofore given a particular account of the practice of tattooing, which has existed among various savage nations, in different forms, with the objects to which it is applied. The reader may find it in Nos. 2 and 3 of the American Penny Magazine, pages 24 and 35. This print presents us with a portrait of an Englishman, named Rutherford, who was taken by the New Zealanders in the year 1816, after the destruction of the vessel in which he sailed, and the murder of all his companions. Being but a youth at that time, his entreaties softened the heart of one of his captors, who had been bent on the butchery of all the crew. His life was spared, he was adopted by a chief, married, and lived among the savages until 1826, when an American vessel appeared, which they marked for destruction, and he was sent on board to decoy it into their power. He, however, disappointed them, by making his history known, and claiming protection against the savages.

He afterwards found his way to his native country, where he was regarded with much interest; and a portrait was painted of him, of which the above is a copy. It is gratifying to know that, since that time, the degraded inhabitants of New Zealand have been, to a great extent, changed from savages to civilized men, by the introduction of Christianity among them by devoted English missionaries.

We are enabled to add some facts relating to tattooing in Africa, by what we find in the first volume of the "Exploring Expedition," page 54, and onward.

The practice of marking the face with brands or cuts is general among all the Minas, or negroes shipped at the fort of Mina, and all along the eastern coast of South Africa. The object appears to be, to distinguish the inhabitants of different countries, districts or towns, and the marks are used by slave dealers to distinguish the negroes, who are held at different prices, according to their tribes.

PERSIAN MANNERS.

From "*Keppel's Journey, in 1824.*"—Selected for the *American Penny Magazine.*

Mr. Taylor, the officers of the Alligator, and our travelling party, went this afternoon to the house of an Armenian, named Parsigh, for the purpose of being present at the ceremony of his betrothment to an Armenian lady whom he had never seen, now resident at Bushire.

We were admitted into a long narrow apartment, fitted up in the Turkish style, where we found, seated with their backs to the wall, fifty Armenian ladies, who rose on our approach. At the top of the room was the *nishaun*, or betrothing present, consisting of a bottle of rose-water, sugar candy, and oranges covered with gold leaf: over the *nishaun* were thrown two or three embroidered scarfs. The Armenian bishop, accompanied by two priests, now entered the room, carrying wax-candles, ornamented with gold-leaf. Their dress was simple and uniform, being merely loose black robes, clasped in front with a small silver crucifix. Their heads were shaved, with the exception of the crown, thus completely reversing the mode of tonsure practice by the Roman Catholic clergy. An officiating priest brought in a glass of wine, over which the bishop waved the crucifix, and dropped in a diamond ring. Chapters from the Old and New Testament were then chanted by the bishop and priests. This ceremony of betrothing only takes place when the parties are at a distance from each other. In this instance, the *nishaun* and ring are to be forwarded to the betrothed, at Bashin. When the ceremony was over, we retired to another room to dine. Among a great variety of dishes, I recognized many of those mentioned in the Arabian Nights, in the imaginary feast of Hindbad the Porter, with the merry Barmecide Lord.

After dinner, one of our party proposed the health of the bride elect, which was drank with "three times three," to the astonishment of our host, who did not know what to make of our noisy civilities; but, as we were rulers of the feast, we had it all in our own way, and amused ourselves with joking the future bridegroom on the fertile subject of matrimony. In this we were joined by his relations, while the subject of our merriment sat blushing and smiling with all becoming modesty. In the course of the evening, one of the relations sang a song, with a loud nasal twang, to our national air of "God Save the King."

In the midst of this revelry, attracted by the sounds of music, we stole on to a terrace, where we found all the ladies assembled. They were dancing in a circle, with a slow measured step, with their little fingers linked together. Two very pretty girls, with their hair neatly plaited down their backs, then danced a *pas de deux*. The step, though slow, was not deficient in grace.

The females that we saw were handsome.

Their hair, from the straggling specimens which escaped from out the handkerchief, appeared to be generally of a beautiful auburn. Of their figures no correct opinion could be formed, from the disadvantageous shape of a dress consisting of loose quilted robes, open in the front, and a large scarf tied negligently about the hips.

As the evening advanced, we Europeans took share in the performance in a merry reel, to the music of the drum and fife of the mariners. After this, we witnessed the curious ceremony of a Turk and a Jew dancing together, to celebrate the betrothment of a Christian—a circumstance remarkable in a country so distinguished for religious rancor to those of a different persuasion. The exhibition was truly pantomimic and highly entertaining, as it served to contrast the bustling activity of the European with the steady demeanor of the Asiatic. The dance was meant to represent a fight for a fair lady. It commenced with divers gliding movements, and at last ended with an open-handed sparring match, in which both turbans were discomposed. Not so the gravity of the wearers, who, during the dance, which lasted upwards of a quarter of an hour, moved not a muscle of their features. At a late hour we retired to rest, attended by a numerous host of servants carrying linen lanterns, which, reflecting on the mingled group of Europeans and Asiatics, had a very picturesque appearance; so, not having, like the inhabitants, the fear of a halter before our eyes for keeping late hours, we placed the drummer and fifer in the van, and returned to the factory, singing and dancing all the way—our sounds of merriment breaking in upon the dead silence of the streets.

MAYNOOTH COLLEGE.—Great excitement prevails in England in consequence of a ministerial yearly grant to Maynooth College, a Catholic institution at which most of the Catholic priests are educated in Dens's Theology. On the promulgation of the plan in Parliament, remonstrances against it were piled on the table, and in a week 100,000 names were sent in. The bill was carried in the House of Commons, but its passage in the House of Lords was considered doubtful. Among the protestants in Ireland, the excitement was as great as in England. Sir Robert Peel said he felt this to be necessary, in order to unite the people in all parts of the empire in the support of government, should a war break out between England and the United States on the subject of Oregon. His speech in the House of Commons produced great sensation.

The Pittsburgh Age states that Dr. Alfred T. King, of Greenburg, has discovered in several localities in Westmoreland county, Pa. footmarks of seven distinct but non-descript animals on micaceous sandstone, belonging to the coal measures.

PARENTS' DEPARTMENT.

AN AMERICAN HOME.

An Extract from the Rev. Mr. Barnes's Sermon on the Last Sabbath of the Year.

An American home! what an idea is conveyed by that word! The ancient Greek, and Roman, and Hebrew knew not the term. It is a stranger to the modern Gallic people, and is found in few of the languages of the world. The Greek and Roman talked of a *house* and a *household*, and doubtless there were attractive ideas in the word to them. Around the oriental phrase "the shepherd's tent," there is thrown some charm of romance—more in the idea than in the reality—though there are, to an oriental, pleasurable associations connected with it: so in my boyhood, also, we were charmed with the description of the happiness of the dwelling in Arcadia—more in dreams of poetry, than there ever was in the reality. The word we have obtained from our old Saxon tongue, and we have invested it with ideas such as could have been gathered around such a word among no people except those of Saxon origin. Transport the word to the heart of Africa, or to China, or to Persia, or to Turkey, or to Russia, and it loses its meaning. You cannot clothe it there with what is attractive in it here.

How many tender and beautiful conceptions enter here into the meaning of the word *home*! It is not merely the place of our birth, nor the place where our father, and mother, our brothers and sisters live—it is not merely the place where we have been trained, and where we sported in boyhood—not that *our* house is more beautiful or splendid than can be found in other lands—it is not that we are clothed in fine linen, and fare sumptuously every day; but it is that there clusters around an American home, what is rarely, if ever, to be found in any other habitation of man. All homes in our land are not, indeed, precisely the same, but there is a *beau ideal* which easily conveys the conception, and which will find its original in thousands of the abodes in this Republic, and not often in the older portions of the world—rarely, except in our own native land.

It is the abode of Liberty. The father is allowed to pursue his own plan for the good of his family, and, with his sons, to labor in what profession he chooses, and to enjoy the avails of his own labor. The results of his toil are not liable to be torn away by rapacious officers of government, nor is he subject to the will of another as to the amount of labor which he shall perform, or the kind of employment which he shall pursue. He may live where he pleases—He may purchase a field as his own—he may plant, or sow, or build, where and what he chooses—and there, undisturbed, he may lie down and die. It is the abode of neatness, thrift, and competence. It is not the wretched hut of

the Greenlander or the Caffrarian, or the underground abode of the Kampskatkan, or the style of the Hottentot. It is the abode of intelligence. We associate with the word instinctively the idea that they who reside there can read—that they have the Bible—that they are not strangers to other books and other modes of transmitting thought. They are acquainted with the constitution of their country—they know their rights as citizens—they know the value of a vote—they know where to find redress if they are wronged—they feel sure that if they are wronged they will have redress.

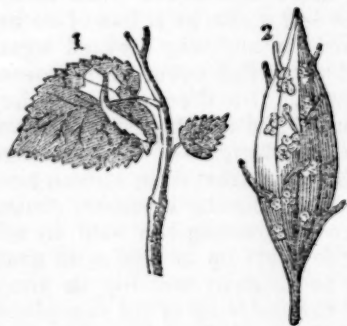
It is the abode of contentment and peace. The bond that unites all, is love and mutual respect. A father and mother are respected, obeyed and loved. They have intelligence and virtue, which constitute a claim to respect, and they have laid the foundation for this in the careful training of their children. It is the abode of kindness. There is kindness to each other, and to all who have a claim to compassion. The poor neighbor has a share in the sympathy existing there, and is sure that he shall not be sent empty away. It is the abode of safety. On my own father's house, which has stood now for nearly half a century, there has never been lock or bolt; nor when left alone, as it has often been, has it ever been in any way secured against robbers, and yet it has never been entered for an evil purpose. If to these things as they might be expanded and illustrated, you were to add the idea of religion—of the blessings of the gospel in the purest form known since apostolic times, producing kindness, contentment, and peace—sustaining the soul in adversity, leading the heart up to God with gratitude—inclining to his daily worship in the habitation, and the ordering of all the plans of life in accordance with the principles of religion, you would have completed the image of an American Home.

Such is the home that is loved, that we revert to with pleasure when far away, and when we are tossed on the billows of life, and that we love to revisit again, after we have been absent many years. And, it may be added, it is in such a home, and in the strong attachment which is formed for it, that the stability of such an institution lies. You have an indissoluble hold on the virtue and good conduct of your sons, as long as home is what it should be, and as long as it shall seem to them when there, or when abroad, to be the most pleasant spot on earth. Our strength as a people is there; our hope is there; the foundations of the republic rest there.

Other things are important in their places. The measures of government are important; the laws that shall be enacted; the foreign and domestic policy; the patronage of the arts, and the fostering of science, are all important, but none of them have an importance that can be compared with the purpose of making an American home what it should

be. Now, it is much, that, at the close of the year, we can reflect that these influences have been silently and steadily going forward throughout another whole year; that in ten thousand habitations of our land, the virtues which are to go most into the future welfare of the republic, have been uninterruptedly cultivated, and that ten thousand virtuous and pious fathers and mothers have been noiselessly at work every day, in making more firm the foundations of virtue, of liberty, and of religion. We have no arithmetic to express the value of this silent influence for a year, or even for a day. Who can tell how much the dews that fall around our dwellings at night are worth? Some time since an ingenious utilitarian attempted to estimate the value in this country to the national wealth of a single day's sunshine, but our arithmetic is not well adapted to such things. There are influences collateral, unobserved, or remote in the dew-drop, and the sunbeam, and the training in a virtuous home, which you cannot bring within the compass of your calculations.

JUVENILE DEPARTMENT.



INSECTS ON TREES.

Edward was walking with his father one day in the winter, under a row of trees. "What do you think those things are that hang so thick on the limbs over your head?" asked his father.

He looked and saw many little lumps about as large as his fingers. They were dark colored, and each was fastened to a twig by a kind of short string, so that the wind swung them backwards and forwards. They looked like buds: but it was too cold for buds. (See No. 2.)

"I told one of the neighbors, the other day," said his father, "that it would be well to have these all picked off: for next spring a winged insect, such as you call a miller, will come out of each of these things, and lay its eggs, which will soon hatch worms,

or caterpillars, that will eat the leaves of the trees."

Edward was not much surprised at this information, because he had heard much about different sorts of insects before, particularly of the black measuring worms which destroy the foliage of trees in many places, and make a disgusting appearance. He, however, had never before seen the winter abodes of the species spoken of by his father, and listened while he spoke in this manner:

"There are a few things which ought to be known by everybody about insects. They are important and easily remembered. Pay a little attention now and understand well, then you will be likely to know them all your life.

"1. Most insects go through four changes: first they are in eggs, then they are worms, grubs or caterpillars, then in the chrysalis or motionless state, then they have wings and fly about, after which they die.

"2. They generally do no harm except while they are worms or caterpillars; and then only by eating leaves or some other substance which is their natural food. Musketoes and some other insects with two wings bite horses and men, and especially children, because they are hungry and feed on blood: but there are only a few sorts which do so.

"3d. Caterpillars never bite people." This Edward could hardly believe, because he had often heard that ugly worms were poisonous, and had seen children afraid of them. But his father assured him that he never need be afraid of the blackest crawling thing in the world of that kind. In the first place, the books of learned men say so; and, in the second place, their mouths are not made for it. It was a great relief to him to be told this, and to know that even earwigs, which children are taught to fear, never get into anybody's ears. That is all a mistake, and thousands of people have been frightened when there was no reason for it at all.

Edward's father explained to him why it is that bugs and other little creatures have sometimes been found troublesome, by get-

ting into people's ears and not being easily got out. It is always by mistake when they go in, and they would be as glad to get out as you would be to have them, because the wax which keeps the inside of the ear soft tastes bitter to them. But their claws prevent them from moving backwards, and they have not room to turn round. The doctors sometimes drop in a little oil and then syringe the ear with warm water, and out they come.

After this, Edward's father took Cuvier's *Animal Kingdom*, abridged, and taught him more about insects, and also gave him the volumes of Harper's Family and School Library on Insects to read. My young readers will find a great many interesting stories and pictures in the books last named; and older persons may get information in a short compass in the first.

FOREIGN LANGUAGES.

French Extract.

MULTITUDE D'ETRES VIVANS DANS LES FORETS DU BRESIL.

Le naturaliste qui arrive ici pour la première fois, ne sait pas ce qu'il doit le plus admirer, des formes, des couleurs, ou des cris si divers des animaux. Excepté à midi, lorsque toutes les créatures de la zone torride cherchent l'ombre et le repos, et qu'un silence solennel se répand sur toute la nature qu'illuminent les rayons d'un soleil éblouissant, chaque heure du jour met en mouvement une race différente d'animaux.

Le matin est annoncé par les glapissements des singes, par les sons aigus que forment les crapauds et les grenouilles, et par le ramage monotone des cigales. Lorsque le soleil a dissipé les vapeurs qui le précédaient, tous les animaux se félicitent à la fois de la renaissance du jour. Les guêpes quittent leurs longs nids suspendus aux branches des arbres. Les fourmis sortent des habitations sigulières qu'elles se sont construites, et s'avancent sur les sentiers qu'elles ont elles-mêmes tracés pour leur usage. De charmants papillons, dont les couleurs sont aussi éclatantes que celles de l'arc-en-ciel, tantôt isolés et tantôt réunis, voltigent de fleur en fleur, ou vont chercher leur nourriture sur les routes et sur les bords sablonneux des ruisseaux. Des myriades d'escarbots bourdonnent dans l'air ou étincellent comme des diamans parmi les fleurs et sur la verdure.

Dans le même temps, d'agiles lézards, remarquables par leur forme et la vivacité de leurs couleurs, sortent de dessous le gazon et de trous creusés dans le sol. Des serpens venimeux d'une couleur sombre, d'autres reptiles

inoffensifs, plus brillans que l'émail des fleurs, se glissent sur la tige des arbres, et guettent, en s'épanouissant au soleil, les insectes et les oiseaux.—*Humboldt.*

MISCELLANEOUS.

DISCOVERIES AT ROME.—Some peasants, who were seeking for chickory in the country near Rome, discovered in a field which makes part of the domain of the Prince Borghese, a numerous collection of antique figures in clay representing different parts of the human body, such as heads, eyes, ears, arms, hands, feet, &c., and of domestic animals, such as horses, oxen, sheep, pigs, &c. The peasants immediately began to fill the bags which they had with them, but at the same moment the guardians of the domain arrived and attempted to seize what the peasants had taken. An obstinate contest ensued, at the end of which the peasants succeeded in making their escape with a part of their booty, which, however, was so considerable, that the shelves of many of the antiquity shops of Rome were filled with them the next morning.

The archeologists who have examined the figures in question, agree in thinking that these are the *ex voto* from the baths of the ancient city of Gabii, which were situated near the place where these things were found, and the waters of which had the reputation of healing many of the diseases of men as well as animals. These articles have only a historical value. In view of art they are of no interest, for the execution of them is rude, and those of the same kind appear as if cast in the same mould. It would appear then that if the origin of these figures as we have given it is correct, there must have been at Rome manufactories of the *ex voto*, where they were sold to the less wealthy part of the people at a low price. Prince Borghese has given directions to have researches carried on over the whole field where these discoveries have been made, to ascertain if other antiquities can be discovered there.—*Eng. paper.*

A method is said to have been recently discovered in England, whereby wood can be rendered as hard and durable as iron or stone; and it is further asserted that the wooden rails, thus prepared, have been successfully substituted for the iron rails in common use.—The cost of heavy iron rails, of the most approved kind, is said to be in England not far from \$7000 per mile;—rails made by the new method it is stated can be laid down for \$400 per mile.

The annual report of the Patent office, for the last year, makes mention of the discovery as one likely to be of vast importance to this country. The wooden rails have been used on the Dover railroad, and others laid down at Vauxhall, for experiment, have endured a year's travel, without any perceptible injury. The process of preparing the timber is simply this:

The pieces, after having been fitted by the carpenter and joiner for their places, are introduced into an immense iron cylinder, which is then exhausted by an air pump. A solution of the sulphate of iron is then injected, which immediately enters into the exhausted pores of the wood. The wood is then withdrawn, and placed again in a similar vacuum, in a solution of muriate of lime, which coming in contact with the sulphate of iron within the wood, decomposes it, and forms an insoluble sulphate of lime, gypsum, within the wood; and the muriate of iron, the other new compound goes about its business. So the wood becomes thoroughly impregnated with stone as hard as a rock, and yet it is as tough as it was before."—*Select.*

FOREIGN.

It has been determined that Her Majesty, Queen Victoria, shall not visit Ireland.

IRELAND.—The effect of the Maynooth Grant is likely to produce a division among the Irish Repealers.

SWITZERLAND.—It is thought, by some of the Paris writers, that there can be no reconciliation short of the expulsion of the Jesuits. In choosing members of the Diet, the respective positions of the two parties in the Diet continue unchanged.

The German troops which lined the Rhenish frontier and the Voralberg still formed, to the north and east of the Swiss territory, a cordon of about sixty leagues in extent, the principal points of which were Loerrach, Constance, Lindau, and Bregentz. The Government of Berne had superseded, in his post of Professor of Law, M. Wilhelm Snell, the soul of the ultra Radical party. Snell was formerly a Professor at Basle, and became the chief promoter of the revolution which ended in the separation of the city from the country. He was subsequently called to Berne, where, as Professor of the University, he propagated the most demagogical doctrines, and mainly contributed to organize the late invasion of Lucerne by the free corps.

Lucerne had suffered all the prisoners made by its troops to depart, under the stipulation for ransom.

FRANCE.—The exciting topic of the Jesuits occupied the attention of the Chamber of Deputies. It originated with M. Thiers, who described the vicissitudes the order of Jesuits had experienced since its foundation; the motives of its condemnation in France in the

18th century, and those which had induced the Pope to pronounce the dissolution of the community. M. Thiers, in concluding, called on the Cabinet to execute the laws, and dissolve a religious congregation which was the sole cause of the divisions that had lately manifested themselves in the Catholic community.

M. Dupin made a strong speech against the Jesuits.

M. Berryer demanded the rights of the Catholic Church in their full plenitude, and he did so in the name of the law.

M. Hebert, Attorney General, delivered a vehement philippic against the Jesuits, who had for three hundred years been at war with all institutions and with all sects.

ITALY.—The publication of the Italian translation of Bancroft's History of the United States has been formally refused, notwithstanding the efforts of the American Minister, by both the civil and ecclesiastical censors of Turin.

HUNGERFORD BRIDGE.—One of the now nine days' wonders, among the citizens of London, is, the new iron suspension bridge which connects the Middlesex and Surrey sides of the British metropolis, and which is just opened. In one day 40,000 persons crossed over it, it, paying the toll of one penny each.

In the 22 cantons of Switzerland there are 1,278,100 Protestants, 865,400 Catholics, 61 monasteries, and 53 nunneries.

Douglas Jerrold is the writer of Mrs. Caudle's famed "Curtain Lectures" in Punch.

The Iowa Indians lately exhibited in London, are exciting immense curiosity in the higher classes of society in Paris.

The Jamaica (W. I.) papers report, on the authority of travellers by the Panama route from South America, that a fearful avalanche of snow from the great central Cordillera of the Andes, last summer, [our winter,] had been destructive on both the Atlantic and Pacific sides of the mountains. It is supposed that *twelve hundred lives were lost!*

THE QUEBEC FIRE.—The fire in Quebec on the 29th ult. was of the most disastrous character. Not less than 10,000 people suffered by it, the most of whom were poor. The houses destroyed and injured were about 1800. Twelve bodies had been dug from the ruins on the 30th, and many persons were missing. Two Methodist churches were destroyed, and the Palace, which was the residence of the Intendants, in which were many sick persons, taken there for safety, *who perished in the flames!* The loss of property is immense, and the insurance not more than \$125,000. The merchants of Quebec, who were not among the sufferers, subscribed £7,600 on the 30th. There were £1,500 sent from Montreal the same day. The Governor General had also ordered £2000 to be paid over. The distress caused by this fire is almost unprecedented.

The following note we received from a friend of Signor Muzzi:

N. YORK, JUNE, 6, 1845.

To the Editor of the *Am. Penny Magazine*:

Availing myself of your kindness, I beg to inform you that the intention of my friend Mr. Muzzi, is to construct a large machine, capable of carrying a certain weight, and making long journeys. The cost of such a machine would be about \$14,000; but, if he can not obtain that amount, he does not object to make a smaller machine, to ascend in himself, and thus give an indubitable solution of the long sought problem. This machine can be made for between 4 and 5000 dollars.

A speculator would not be exposed to any risk, as the mere exhibition of such a novel machine, and one or two ascensions, would amply repay the expenses; and the inventor could then be enabled to make a large one, adapted to general purposes.

It is proper to add, that Sig. Muzzi, in order to make long journies, intends using rarified air; obtained by a rapid process from a certain powerful fuel invented by himself, the cost of which is comparatively trifling; and that he will give all particulars to the person or persons furnishing the capital.

Suez Railroad.—A new and remarkable project for a Railroad across the isthmus of Suez, has been submitted to the East India Company, by Sir William Cornwallis Harris, Major of Engineers in the Bombay Establishment. He proposes that instead of a canal, which has been so strenuously urged by the French, a railroad should be constructed, upon which narrow steam vessels of about 800 tons burden, suited for freight be transported upon tracks by engines of adequate power.

The line, he says, has been found to present great facilities for the construction of a railroad. The terminus, he thinks, should be the Nile near Cairo, from which the entire distance to Suez is 84 miles.

The German Catholics at Neustadt, on the Haardt, are said to have resolved, in consequence of the late ordinance of the commissioners of Neustadt, to go over to the Protestant church.

The Paris papers state that M. Guizot is much better. His friends say that he will be able probably to resume his office in a fortnight.

Receipts.

To preserve strawberries, raspberries and other kinds of sweet fruits—a new way recommended by some ladies who have tried it:

Put a pound of fine white sugar to a pound of fruit, mix them gently, and let them stand till all the sugar is dissolved. Then put them into jars, without heating or any other process, cork and cover tight, and keep cool. If to be used in small quantities, the jars should be small, to avoid long exposure to the air after opening.

LITERARY NOTICES.

New Publications, out or soon to appear.

Letters from Italy, by J. T. Headley.

Journal of a Cruizer on the West Coast of Africa.

R. W. Griswold's second edition of the Poets and Poetry of America.

The Eclogues and Georgics of Virgil, by Charles Anthon.

Xenophon's Anabasis, by the same.

Life of Rev. Dr. Proudfit, by Dr. Forsyth.

New English and Greek Lexicon, including Liddell & Scott's enlarged translation of Passow's Greek and German Lexicon, by Drisler.

New edition of McKenzie's Paul Jones.

Plato against the Atheists, by Prof. Lewis.

Domestic Economy, by Miss Beecher.

"Duty of American Women," and "American Housekeeper's Receipt Book," by the same.

In Philadelphia, vol. 1 of Fennimore Cooper's American Naval Biography.

Longfellow's Poets and Poetry of Europe, 1 vol. royal 8vo.

A supplementary Memoranda of a Residence at the Court of St. James, from 1819 to 1823, by Richard Rush.

The War of 1812, by Charles Jared Ingersoll.

Graham's Colonial History, with notes by Quincy, Sparks & Prescott.

Farnham's History of Oregon, 2d edition.

Greenhow's Hist. of Oregon, California, &c.

Republications in New York.

Forster's Celebrated Statesmen of the English Commonwealth. Edited by Rev. Mr. Chowles.

Hallam's Constitutional History of England.

Travels of Marco Polo, with notes by Hugh Murray.

Thomas Dick's Practical Astronomy.

A new Anatomical Atlas, from the French.

Dr. Galt on Insanity.

Mrs. Landon's Lady's Country Companion, and Farming for Ladies.

Stephens's Book of the Farm.

In Philadelphia.

Gray's Elegy, with 33 engravings by first English artists.

Indications of the Creator, by Whewell.

Essay on the Principle of Morality, &c. by Jonathan Dymond.

Third and enlarged edition of the Journal and Letters of the late Samuel Curwen, with documents and notices of their prominent loyalists—the additions relating chiefly to those of the Southern States: by George Atkinson Ward.

The previous editions have given this work and its compiler a high and deserved character. We intend to insert some interesting extracts in a future number.

POETRY.

Our Father.

By L. H. Sigourney.

Our Father! At that hallowed name
The mists of buried years divide,
Life's morning star returns the flame,
And memory's portal opens wide.

We see the brook, whose broidered edge
The water-cress and violet lined:
The old gray rocks, whose towering ledge
Was with a thousand legends twined

Our Father! He our tottering felt
Forth in our infant wonder led,
Amid the nested warblers sweet,
Or 'neath the empurpled mountain's head:

The wisdom high, or goodness meek,
From stream, or flower, or stone could
bring,
And make the falling acorn speak
Some message from Creation's King.

The fireside glows!—and o'er the wall
Fantastic shadows lightly flit,
While, loving and beloved by all,
In childhood on his knee we sit.

Hand clasped in hand, and brow to brow,
We list of ancient days the lore,
Or feel the kindling spirit bow
Before the mighty chiefs of yore.

She too was near, without whose smiles
Each heartfelt joy was incomplete:
The mother dear, who breathed the while
The hymn that made our sleep so sweet.

Our Father! At that image wake
The power that curb'd the wayward will,
The love that sought the sway to break
Of outward foe and inward ill;

The blushing fault that shrunk away
Before those features fixed and grave,
The approving glance, whose sunny ray
New life to every virtue gave.

Our father! Change o'erspreads the scene!
The faltering form some prop doth seek,
For palsying years have stolen between,
And deeply furrowed brow and cheek.

The watcher's lamp at midnight streams,
And soon a sad, funereal throng,
Beneath the summer's lingering beams,
To the green church-yard pass along.

There, side by side, in beds of dust
Which budding wreath of spring adorn,
The guardians of our earliest trust
Await the resurrection-morn.

And there, while tenderest memories swell,
And high the filial sorrows rise,
The spirit from its inmost cell
Invokes a Father in the skies:

He, who supreme o'er Nature's laws
Unchanging holds his throne on high,
And nearer to His children draws
When earthly kindred droop and die.
Columbian Magazine.

"They that seek me early shall find me."

From the Lowell Offering.

Cast aside those gems which shine
On thy snow-white neck and brow,
Take the pearl of greatest price,
For thy guide and portion now.

Thou hast tried the world, and found
Vanity engraven there;
Death has crushed thy fairest hopes,
And deceit has laid its snare.

Thou hast tried the *friends* of earth,
And hast found them faithless too;
Turn then to the *Friend* above,
Who is ever just and true.

When affliction's stormy hour
Comes to break the bruised reed,
He will show His glorious power,
He will prove a friend indeed.

Casting all thy care on Him,
He will care for thee and thine;
Then, in brighter worlds above,
Thou with Him shalt ever shine.

There to tune the song of praise
Through unceasing years of time;
Holier pleasures be enjoyed,
Purer happiness be thine.

Brighter gems shall deck thee then
Than India's wealth has ever told;
Thy hand shall strike a heavenly lyre,
Thy brow shall wear a crown of gold.
MELAINE.

The Gazette Municipale of Paris gives a list
of 32 nunneries in that city, with 2830 nuns.

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